THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If you will be governed by reason, and be true to the best in yourself, standing boldly to the truth, you will be happy."—MARCUS AURELIUS.

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TERRIBLE RESULTS THROUGH DISOBEDIENCE.

THE saints have been counseled by the Lord in these last days to "seek out of the best books words of wisdom." One of the best books that ever fell into the hands of mortal man is the Book of Mormon. It was written by men whose souls delighted in plainness, and whose sole desire in preparing and preserving the record was that generations unborn might learn more of the wonderful works of God. It tells the story of a great and mighty people who once flourished on the western hemisphere, and who rose and fell as did the inhabitants of ancient Greece and Rome. Besides this, it contains the fullness of the everlasting gospel, which is able to make one wise unto salvation. Its Divine authenticity has been established in the most positive manner by the ministration of angels, aye, and by greater than that; by the voice of God the Eternal Father and by the revelations of the Holy Ghost. The hearts of tens of thousands have been made to rejoice in pondering over this inspired volume of scripture, and millions shall yet be blessed through it and shall give thanks and praise to God for inspiring His servants to write it and for preserving it and bringing it forth in His own good time for the benefit of His children.

From the history of the people with which the Book of Mormon deals the most profitable lessons can be learned. There is one in "The record of Zeniff" (p. 181) to which we wish to call the attention of our brethren and sisters. It is the lesson of disobedience, and shows the terrible consequences which followed the disregard of counsel given by a servant of the Lord. The Nephites were living in Zarahemla and the Lamanites were in possession of the

land of Lehi-Nephi, the land of the Nephites' first inheritance. Zeniff was instructed to take an army of men and go up to the land of Lehi-Nephi to ascertain the strength and movements of the Lamanite forces, so that the Nephites might go against them in battle and either drive them out of the land or destroy them. Zeniff played the part of a spy among the Lamanites, and on seeing that they were still possessed of some good qualites, he, instead of carrying out his instructions, returned to his men and suggested that they enter into a treaty with their enemies. The recommendation immediately caused a split in the army—some approved of it while others strongly opposed it. This led to wrangling and altercation. A battle ensued, in which father fought against son and brother against brother, and resulted in the loss of many lives. The disobedience of Zeniff on that occasion brought much sorrow and suffering to many Nephite households; it made many women widows and left fatherless a host of helpless children.

And like many others, he failed to profit by his mistakes. He appears to have been a very headstrong man, determined on having his own way, no matter what the consequences might be. He returned to Zarahemla, recruited his army and set out again for the land of Lehi-Nephi. They did not go under the blessing and protection of the Lord, "for they were slow to remember Him," so they were smitten in the wilderness with famine and sore afflictions. On arriving at the place where a short time before many of their brethren had slain each other in battle, the army halted, while Zeniff and four of his officers went into the city of Lehi-Nephi to interview King Laman. That sly fox feigned friendship for Zeniff and his followers. He said he would immediately issue instructions to the inhabitants of Lehi-Nephi and Shilom to vacate those lands that the Nephites might have possession of them. Zeniff entered into a covenant with Laman, and that day he made another serious mistake; he simply signed the death warrants of thousands of his brethren, the Nephites. Laman's object in turning the lands of Lehi-Nephi and Shilom over to the Nephites was, that when the latter had cultivated them and erected beautiful cities in them, he and his lazy, idolatrous hordes might seize them and enjoy the fruits of Nephite labor. For twelve years he allowed the Nephites to dwell in peace, and at the end of that time he began his work of confiscation. Terrible battles were fought, and while at first the Nephites came off victorious, their victories were won at the cost of many lives.

With the balance of the history of Zeniff and his people our readers are, no doubt, familiar. The Nephites in Lehi-Nephi and Shilom were finally conquered by the Lamanites and brought into bondage to them. They compelled them to pay in taxes a half of all their increase annually; they put burdens upon them which caused them to groan under their weight, and when they complained they abused them. This is the condition which they were

in when they were discovered by Ammon and his brethren, by whom and through great assistance which they received from the Lord, they were able to make their escape and reach the land of Zarahemla, leaving their homes and all their beautiful buildings, the work of years, in the hands of their enemies.

These terrible afflictions which came upon this branch of the Nephite race were brought about, in great measure, through the disobedience of Zeniff. If he had obeyed the counsel given him he would not have brought such calamities upon himself and his people. He made a mistake when he entered into a covenant with the ungodly Laman, and thousands suffered in consequence.

There are some Latter-day Saints who have made a similar great mistake. They have seen what they looked upon as very good qualities in members of other churches, and they have entered into a covenant with them—the covenant of marriage. In the great majority of such cases the result has been anything but pleasant to contemplate. Many of these have entered into this covenant in the hope of being able to convert their unbelieving companions, but, with few exceptions, they have been as greatly disappointed as was the old lady in the Southern States of America, who, thinking she would like to teach the sparrows to sing, hung out a cage containing a canary for several months. At the end of that time, instead of the canary having taught the sparrows to sing, the sparrows had taught the canary to chirp. And as it has been in the great majority of saints who have married outside the Church—instead of their having converted their Gentile companions, the latter have gradually weaned them from their love for the faith of their fathers, so that they have become careless and indifferent, and have made shipwreck of their lives. And not only have they suffered themselves, but their children have suffered likewise. Disobedience to the counsel of inspired servants of God has brought ruin to many lives. The Lord has said, "The willing and obedient shall eat of the good of the land, but the rebellious shall be cut off." Let us learn a lesson from Zeniff, the lesson of obedience to authority, for in that there is peace and happiness.—W. A. M.

DISGRACEFUL CONDUCT TOWARDS MISSIONARIES IN IRELAND.

THE following is an extract from a letter received a few days ago from President T. J. Bennett, of the Irish conference:

16 Lawrence Street, Belfast,
March 9th, 1909.

"Dear President Penrose,

"I have just returned from Omagh, where I and four other elders tried to hold a hall meeting last Sunday. About two weeks ago we rented a hall and the elders advertized the meeting (the

first ever held there by our people). A good many promised to attend. The service was announced for 3:30 p.m. By three o'clock a large crowd of people had gathered in front of the hall. They advised people as they came up not to go in, and a good many, particularly ladies, that came to attend the meeting were afraid to enter. We saw the situation and asked for police protection, but they would not give it to us. They said, 'If any one goes in and disturbs the meeting throw him out.'

"At 3:30 we commenced our meeting, with about forty people in attendance. Everything went right until after singing the second hymn, when in came about thirty men and boys, who scattered themselves among the audience. In a few minutes everybody started to cough and sneeze. We discovered that burning rolls of cloth, with cayenne pepper in them, had been brought and dropped on the floor. In a short time everybody was compelled to leave the hall, except the elders. After clearing the hall the respectable people came in and we started to talk to them, when we discovered smoke coming up through the cracks in the floor. Our opponents had got into the basement under the hall, and again tried to smoke us out. They were successful in driving some out, and it was under great difficulty that we continued our meeting, which we held for one hour. We sang the songs of Zion and bore our testimonies to the people, but the meeting was in confusion all the time. We felt we were safer inside than out. We showed them we were not afraid, and we feel we came out victorious. They were not satisfied with trying to smoke us out, but they poured sheep dip all over the floor. This dastardly act was applauded by hundreds of the 'best' citizens of the town, who were in the street in front of the hall all the time the meeting was being held. At the close of the meeting many sympathizers came up and asked for some of our books, and we feel that it will be to the benefit of the work. It will cause some to investigate who perhaps would not have taken any interest in 'Mormonism.' We rejoice that we are not of the world, therefore the world hates us.

"I feel sometimes that for the amount of work we are doing we are getting very little returns. I tell you there is very little encouragement for the faithful band of young men that we have over here. But they are working hard just the same. You take it with those brethren that were laboring in Omagh; they have worked hard for six months, and for weeks they doted on that meeting. They walked for miles into the country to invite their friends, telling them what an enjoyable time they would have. Then to have things turn out as they did is certainly discouraging; but they are not discouraged. With a few encouraging words they are ready to start in and soothe the disappointment of their friends and work as hard as ever. It strengthens my testimony when I see such noble souls. My heart rejoices when I see the faith and determination there is in our sons.

"Elder Black has been telling me of a testimony a gentleman investigator received last week. He is a leading business man of Belfast, and for some time has been investigating our doctrines thoroughly. He has read the Book of Mormon over very carefully. Last week there was a lecture delivered in one of the public halls in this city. The subject of the lecture was, 'The Indians of South America.' The lecturer had been in South America for seventeen years, and had made a study of Indian customs. He had maps and charts of the country, and knows the Lamanites well. The gentleman attended the lecture and he said he could, through his having read the Book of Mormon, tell everything the man said was true, and he said that what that lecturer said proved to him beyond a doubt that the Book of Mormon is a Divine record.

With kind regards and best wishes, I am, your brother,

T. J. BENNETT."

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham conference convened on Sunday, March 14th, 1909, in the Handsworth Assembly Rooms, Wretham Road, Handsworth, Birmingham. President Charles W. Penrose, of the European Mission, Sister Romania B. Penrose, of the General Board of Relief Societies, President Lorenzo H. Durrant and thirty traveling elders of the Birmingham conference were in attendance.

The morning service convened at 10:40 with singing, prayer, and the adminstration of the Sacrament. President Durrant extended a cordial welcome to all and presented the general and local Church authorites, who were sustained by all the saints present. The statistical and labor report of the conference for the past six months was read and unanimously accepted.

Elder Charles D. Brown addressed the congregation. He said he realized that the existence of man did not cease at the end of this earthly probation, and that his degree of glory in the world to come would be determined to a certain extent by his works and actions in this life. He bore a faithful testimony to the truthfulness of the gospel and its restoration with all its gifts and blessings.

"In our Lovely Deseret," was very pleasingly rendered by the Sunday School children.

President Penrose was pleased to see so many who had faced the inclemency of the weather to attend conference, and hoped they would be well paid for their efforts. He had heard people express contempt for our father Adam for laying the blame of his transgression upon our mother Eve. But Adam simply told the facts in the case on being questioned by the Lord, and he chose to go with Eve out of paradise to fulfil the great commandment. We owe our earthly existence to Adam, "for he fell that men might be, and men are that they may have joy." Death and sorrow and pain come through the transgression of law. All are responsible for

their own acts, and all must appear before the judgment seat of Christ to receive according to the things done in the body, whether they are good or bad, and when justice is satisfied mercy will claim her own. He exhorted the saints to be diligent in their duties and closed his remarks by invoking the blessings of the Lord on all.

The afternoon session commenced at 2:40 with a congregation of about three hundred persons. Elder James W. Phillips spoke on Church organization, showing that the primitive Church of Christ had living apostles and prophets, but that these were omitted in man-made systems.

Sister Romania B. Penrose then addressed the conference in the interest of Relief Society work. She said there had been thirty Societies organized in the European Mission during the past two years, and the aims of the organization were not only charitable, but were to afford a means of training, both spiritual and temporal, mental and physical, and pave the way, by the teaching of older persons, for young women to become acquainted with nursing and prepare them for wifehood and motherhood, the greatest and grandest calling of woman. She said she was receiving letters daily from different organizations testifying of the benefits derived therefrom; was thankful for the light and knowledge of the gospel, and asked mothers to teach its principles to their children.

Sister Elsie Cooke sang sweetly the solo, "Life, the Organist."

President Penrose said he desired the sisters to take special notice of the remarks of Sister Penrose. These societies were organized by revelation from God through the Prophet Joseph Smith, and all things in this Church were His, not man's. Together they form a unity in the Church of Christ, which is the greatest and grandest organization on earth. All of the auxiliary organizations are for the instruction and training of the young. He also read and commented upon the 68th Section of the Doctrine and Covenants, verses 25-28.

The evening session commenced at 6:30 with a congregation of four to five hundred people. Elders Brown, Vance, Russon and Lunt rendered, in quartette, "Thou wilt hear me," to the gratification of the large audience.

President Durrant then addressed the conference. He referred to the hymn, "We thank thee, O God, for a prophet," and quoted Amos 3: 7: "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." Showed the necessity of living prophets and revelation. He was thankful he had been made a recipient of the restored gospel, and wished to do all in his power to give others the same privilege.

Elder Enoch Russon, who had just been honorably released from his missionary labors to return home, related some very interesting missionary experiences, and bore a faithful testimony to the restoration of the gospel and the divinity of the Prophet Joseph's mission.

President Penrose said he felt as he always did on rising to address a congregation, i.e., he wished he knew what he was going to say, but desired to be guided in his remarks by the Spirit from on high. He showed very clearly the pre-existence of man, and also his future possibilities of progression. Explained that as is the physical so also is the spiritual person in appearance and individuality, which individuality it will retain throughout eternity. The resurrection will be on principles as natural as gravitation, as attraction and repulsion; but Christ will be the magnet to draw all things to Him that are in and of Him. He gave advice to the investigators, encouragement to the saints, and invoked the blessings of the Lord on all, thus closing one of the most spirited and instructive conferences ever held in Birmingham.

On Monday, March 15th, the elders met with President Penrose in Priesthood meeting at 10:15 a.m. A pleasant time was spent and many excellent instructions were received and pertinent questions answered.

JAMES W. PHILLIPS, Clerk of Conference.

ANOTHER DOOR.

When God in wisdom shuts to man
A door of earthly hope,
Another door in mercy's plan
He lovingly doth ope.

Does stern bereavement's icy touch
Home's fairest flower blight?
A flower we may prize as much
Will bloom within our sight.

Do riches to themselves take wing
And soar beyond our reach?
More precious coin their loss may bring,
If prudence it should teach.

Does illness spread its pallid hue,
Implant a lingering pain?
If earth be darkened to our view,
Our suffering heaven may gain.

Does transient beauty fade away
Through ravages of time?
The charm of intellect's bright play
May rise to the sublime.

If even deaf and dumb and blind,
All pleasure seeming flown?
A keener zest for joy we'll find
In other senses grown.

When death the door of life shall close,
And weepers say good-bye,
In Jesus' arms may we repose
While friends long loved are nigh.

The sorrows of our mortal state
Are angels in disguise,
That teach us on God's will to wait,
Show gateways to the skies.

EDWARD O. FLAGG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 18, 1909.

INDIVIDUAL EFFORT AND INDIVIDUAL REWARD.

THE retiring President of the United States, Theodore Roosevelt, recently gave a banquet to a large number of officials who in various capacities had served their country under his administration. It was a very fine and enjoyable affair. The utmost cordiality prevailed and the distinguished host, as usual, made some pertinent and memorable remarks worthy of general notice. The success of his management of public affairs is almost universally recognized. Of course, there are and have been severe criticisms on some measures that he has advocated and some acts that he has performed, coming chiefly, however, from his political opponents. But even they have had to endorse his general policies and to admit his great executive capacity and his honesty and sincerity of purpose and endeavor.

The United States Government has been conducted by him in an admirable manner and the country has greatly prospered while he has stood at the head of its affairs. His friends gave him the credit for all this and doubtless it is largely due to his firmness of character, untiring zeal, and determined perseverance in that which he believed to be right. But the great American leader was fair enough and wise enough to give honor to those to whom honor was due. He, therefore, made these remarks, as reported in the Press dispatches:

"The credit has come to me, to the administration. For exactly as men like to symbolize a battle by the name of the commander, so they like to symbolize an administration by the man at the head, forgetting that the immense majority of his acts can be done only through others and that a really successful administration, successful from the standpoint of advancing the honor and the interests of the country, must be managed, as ours has been, in a spirit of the most loyal association and partnership. * * * I have brought you here partly for your own sakes, but primarily as representing the ideas of other workers; as representing all good, faithful, fearless public servants who strive their best to do what the public need demands and who, in the last analysis, stand all on the same level, when judged by the supreme test which takes into chief account the spirit of the service rendered by each one, if he puts his heart and soul and his mind into his work, and is content to accept as his chief reward the satisfaction that comes from knowledge that the work has been well done."

These words spoken from the heart of the man, as well as from the head of the United States Government, are applicable to all the officers and workers in the great cause of human redemption, embodied in the Church of Jesus Christ of Latter-day Saints. We echo the sentiments therein expressed as fitting to its conditions, particularly in the European Mission. We have received numerous congratulations and words of commendation on the work that was accomplished in this Mission during the years 1907 and 1908. Success is stamped in large letters upon that which was accomplished. The figures show something of the labor that was performed, but these results could not have been achieved if it had not been for the diligence, faithfulness, integrity and devotion of the elders and members of the Church among these nations.

While this grand organization makes unity of effort essential and aggregates individual effort, personal service is absolutely necessary to make up the sum total, and so every laborer in the vineyard is required to give the best possible service, each in his or her own sphere, or the desired result cannot be accomplished. This has been rendered, we are pleased to say, in almost every instance, and, therefore, the credit of the results belongs to the individual workers, according to their respective doings. In saying this, of course we recognise the supreme fact that it is only by the blessing of God and the co-operation of "the powers on high" that we mortals can accomplish the work that lies before us. It is God who "gives the increase." We rely on Him in all things. But individual effort is the means by which He operates, and this must be put forth by every one who desires to succeed. To God be all the glory, yet He will render to every man according to his deeds.

The work of the past has met with most encouraging results, but we are living in the present and must have regard for the future. This is the year 1909, and if we want the figures at its close to correspond in any degree with those for 1908, we must all perform our part with present diligence and untiring perseverance, so as to come up to the standard which should be raised in our minds. There is an ample field before every laborer in the good cause. The Lord is softening the hearts of the people. Prejudice is gradually fading away. The lives of our missionaries, the spirit they carry with them, the example they set, the principles they have to present, when seen by honest investigators, cannot fail to make a favorable impression and give evidence that there is something in "Mormonism" superior to the systems of men, and altogether different from that which has been asserted by its enemies.

We, therefore, call upon every laborer in the vineyard of the Lord to put forth the best possible endeavors now and throughout the year, that we may not fall behind the record of the past, but rather add to it, as we should be able to do, because of the experience we have gained and the lessons we have learned, both of

failure and of success. Wherein any of us have fallen short of our own ideals, or the commandments and counsels of the Lord, let us strive for better things and for at least a commensurate advancement, that we may make up for any deficiencies.

Let no man think he will fail to receive due reward for all he performs, even though it may not at present appear to be recognized. As Roosevelt acknowledged those who put their heart and soul and mind into their work, so He who stands at the head of affairs in this Church will perceive the value of individual services, and each one will have "the satisfaction that comes from knowledge that his work has been well done." After all, that is the great desideratum. When conscience approves, after unbiased introspection, there is joy unspeakable. No matter who may misunderstand, or misrepresent, or neglect to give us credit, when the soul of man is fully satisfied that the best that was possible under the circumstances has been performed, there is a serenity and a peace passing all expression, and a realization that God knows and God approves.

Every Latter-day Saint, whether called to the work of the ministry or not, is expected and is under duty to do everything that is practicable and wise in the dissemination of the gospel restored from heaven in the last times. The saints can make way for the elders to become acquainted with friends and expound to them the principles of salvation. The members of the Church will prosper and be happy by observing every law and precept of the faith and setting such a pattern to others that they, seeing the good works resulting from acceptance of the latter-day gospel, will glorify our Father in heaven by also rendering obedience to His word.

If they want to prosper in temporal things, they should obey the law of tithing. If they earn but little, they have but little to pay in yielding the tenth. If they earn nothing, they have nothing to pay. But in obeying God's law, they have a claim upon God's support. By observing the Word of Wisdom they will gain physical strength and spiritual power. By assembling themselves with their brethren and sisters, they will grow in grace and in the knowledge of the truth. By fasting and prayer, they will be able to draw near to the Lord and He will draw near unto them. By living pure lives, "unspotted from the world," they will receive pure joy and an increase of light. By imparting to others the truths they have embraced, they will help to save souls, with whom they will have ineffable happiness in the presence of the Father. By aiding the ambassadors of Christ, they will secure to themselves temporal and eternal blessings. Even in giving but a cup of cold water, they will in no wise lose their reward.

Brethren, sisters, old and young, wealthy and poor, let us all work together for a grand and glorious advancement of the Church and Kingdom of our God in the present year. Let each one labor

in his or her particular sphere with diligence, devotion and zeal tempered by wisdom, putting heart and soul and mind into the Divine service, finding a sufficient recompense in the knowledge of having done the best that was possible. And God will crown our efforts with full success, our lives with happiness and peace, our souls with eternal life and everlasting increase in His own glorious presence, where there is complete reward and a fullness of joy.

C. W. P.

ONCE AGAIN.

ONCE more we have to request all persons who send to this office orders for books, tracts, *Stars*, or other printed matter, to write them either on postal cards or sheets of paper separate and distinct from other correspondence. This has been requested time and time and time again, but we still receive the mixtures of matter which we protest against because they entail considerable unnecessary trouble and labor. The orders for printed matter have to be rewritten at this office, so that they may go to the proper department. If elders want answers to the questions they propound, they will have to write them entirely apart from orders for literature, or they may not be recognized. Will the conference presidents be kind enough to instruct newcomers on this point? This means our brethren in countries outside, as well as inside, of the British Isles.

A great many questions concerning the departure of vessels from Liverpool, rates of passage, and other particulars come to this office from elders and members which should be asked of the conference presidents, who will supply such information as they have, and if they need further instructions, they will inquire of this office. Elders should not jump over the head of the conference president, but honor him in his place and save us from a great deal of needless correspondence. Will this suffice, or must we continually repeat this notice?

C. W. P.

On their way to Zion.—Elder Serge F. Ballif of Logan, Utah, who has been for more than five years laboring in the Swiss and German Mission, over which he presided with eminent ability and great success, sailed to-day on the s.s. *Canada* with his wife and family for his home in the mountains. He arrived in Liverpool on his mission February 14th, 1904, and has devoted himself entirely to the work of the ministry ever since. As it was deemed desirable for him to remain at the head of the Swiss and German Mission for a lengthened period, his family were sent to him by the First Presidency, arriving here November 2nd, 1906. His son Fred. was sent into the mission field where he is still laboring, while the rest of the family accompany Brother Ballif to the land of

Zion. President Ballif has been one of the most indefatigable and untiring servants of the Lord during the entire time of his missionary service. The mission has flourished remarkably under his administration, many new fields have been opened, large numbers of converts have been added, the elders have been inspired to diligence and energy, and great advancement has been made on all lines connected with the Church on the Continent. We wish our dear Brother Ballif and all belonging to him a safe and prosperous journey and great joy and prosperity in the Valleys of Ephraim.

CONFERENCE APPOINTMENTS.

Irish...	Sunday, April 4, 1909.
Scottish	,, ,, 11, ,,
London	,, ,, 18, ,,
Norwich	,, ,, 25, ,,

FROM THE MISSION FIELD.

Baptism.—On March 14th, at the Corporation Baths, Aberdeen (Scottish conference), a baptismal service was held, when Elder Lorenzo N. Hood explained the object, necessity and mode of baptism, after which five candidates were baptized by Elder A. H. Burt. Confirmations took place at the afternoon meeting.

Departures.—On the s.s. *Canada* to-day a small company of saints sailed for Portland on their way to Utah, under the direction of President Serge F. Ballif, late of the Swiss and German mission. The returning missionaries with him are Sister Zelnora E. Ballif, Edward Lublin and William Kirkup. They will be joined at Chicago by several passengers that left here on the s.s. *Dominion*, March 11th.

The Work in the Netherlands.—Advices from Holland state that the papers and magazines have recently been devoting more space to the "Mormons" than ever before. One of the finest articles which has ever appeared there, came out in the number of February 25 of the *Hollandsche Revue*. It is in the form of an interview which the editor, Frans Netscher, had with President Sylvester Q. Cannon, and he has gone very thoroughly into our doctrines, history, etc. It is finely illustrated with several photographs and views. Already several newspapers have made favorable comments on it. This magazine is very widely read among the educated people, all of the government officers and by all newspaper men. The article covers

fourteen pages of the magazine. The elders in Holland and Belgium are active and diligent and meeting with good success.

District Meetings.—On Sunday, March 7th, two well-attended district meetings were held in Portsmouth (London conference). President Alvin E. Jordan and seven other traveling elders were in attendance. Elders A. B. Worsley and W. R. Whitehead addressed the congregation at the afternoon session, the former treating on the apostasy from the primitive faith, and the latter explaining the manner in which people can obtain a testimony of the truth of the gospel—through prayer, humility and obedience. At the evening meeting President Jordan delivered a very interesting and instructive address on the first principles of the gospel of Christ, after which Elder W. S. Bassett explained the belief of the saints respecting God, and man's relationship to Deity. The "Elders' Quartette" was present and contributed several choice selections, which were greatly appreciated.

"Mormon" Colony in Sacramento Valley, California.—Wherever the Latter-day Saints have located the blessings of the Lord their God have followed them. The thriving communities of saints in many States of the American Union, in Canada, Oregon, Mexico, and in other parts of the world, proclaim the goodness of the Lord to His covenant people Brother Joseph J. Giles, writing to President Penrose from far-off sunny California, tells of the success which is crowning the labors of a colony of Saints in Sacramento Valley. He writes as follows: "I am located in Biggs, Butte County, California, three miles north of Gridley. There are over five hundred of our people in the Gridley colony, and the number is steadily increasing. There is a fine Sunday School in Gridley, and it is doing a splendid work for the young; there is also a good choir. On the 7th of this month (February) the people voted to build a new meeting house there. It was announced that a piece of land, costing twelve hundred dollars, had been purchased on which to erect the building, and that three thousand dollars had been subscribed by thirteen members of the branch towards the erection of the sacred edifice. Here in Biggs there are about ninety members of the Church; also a Sunday School, which is growing in numbers and efficiency. There are many non-members of the Church investigating our doctrines and attending our services. We are in the heart of the great Sacramento Valley, from which a vast amount of fruit is shipped every year to all parts of the world. A great deal of it goes direct to London, Liverpool, and other large cities in Great Britain. Last year nearly thirteen thousand cars of fruit left this section for the East, and this year it is believed the number will be increased. I left Provo, Utah, in June, 1907, to engage in the bakery business here for myself, and I have succeeded fairly well. The winter months in Utah were too severe for

me; that is why I came to this milder climate. Brother Penrose, I wish God-speed to you and yours, and to all your co-laborers in the mission field.—JOSEPH J. GILES."

Successful Socials.—At the home of Brother Frederick Smith, No. 194 Oxford Street, Rugby, in the Birmingham conference, on the 8th inst., a very successful social was held in honor of Elder Enoch Russon, who has fulfilled an honorable mission and is released to return home to his loved ones in Zion. A splendid program was prepared for the occasion and was well rendered. Almost all the Rugby saints, also a number of friends and investigators, with elders from Northampton and Coventry, and Sister Charles D. Brown, who had just arrived from Utah, were present. All expressed themselves as having had a very enjoyable evening. Elder Russon has labored in Blackheath for eighteen months, and in Rugby for the past six months, and he has won the love and respect of many people in both places. He has been successful in converting many to the gospel. Elder Frank T. Griffin, in behalf of the saints of the Rugby branch, presented Elder Russon with a beautiful inkstand, with his name and the best wishes of the Rugby branch engraved on it. Elder Russon thanked the saints for the handsome gift, and invoked the blessings of the Lord upon them. Refreshments were served during the evening.

On Thursday evening last the saints and friends of the Liverpool branch gave a splendid farewell social at the mission headquarters in honor of Elder Joseph S. Mulliner, Jr., the mission secretary, who had been honorably released. The large assembly hall was completely filled with an appreciative audience. President Charles W. Penrose presided, and contributed greatly to the evening's entertainment. The items on the program were rendered in excellent style, and were deservedly applauded. In behalf of the elders and saints of the branch, President Penrose presented Elder Mulliner with a handsome gold, garnet ring, and spoke in praise of his faithful services while laboring as a traveling elder, and also as emigration clerk and as secretary of the European mission. Elder Mulliner thanked the brethren and sisters for their handsome present, and assured them that their love and kindness to him would be treasured in fond remembrance. Elder Mulliner arrived in Liverpool on a mission to England November 2nd, 1906, and was appointed to labor in the Leeds conference, where he did good service, and was subsequently called to labor in the Liverpool office, reaching here October 1st, 1907. In each of the positions he was called upon to fill, he gave the highest satisfaction and remained until his successor in the office arrived and took charge of the books and accounts. Elder Mulliner sailed on the *Baltic*, March 12th, 1909, with the goodwill, confidence and blessing of all with whom he had been associated.

A very successful tea was given at the Meersbrook Vestry Hall,

Sheffield, on Saturday, March 6th, 1909, under the auspices of the Relief Society. At 5:30 p.m. about one hundred and twenty saints and friends sat down to a sumptuous repast prepared by the members of the Relief Society. Regardless of the inclement weather, saints came from every branch in the conference to enjoy the hospitality of the sisters in Sheffield. The neat sum of £2 8s. was realized. Sister Annie Shaw and her aids deserve much credit and praise for the able manner in which they supplied the wants of all present. Directly after the "tea" the tables were cleared and a social and farewell party was tendered to Elder Joseph Davison and twelve saints who were to leave England for Zion on the 11th inst. One hundred and fifty saints and friends listened to an excellent programme given in honor of our departing brethren and sisters. A good spirit prevailed. The elders engaged in conversation with some of the non-members present, and succeeded in correcting many erroneous impressions which they entertained respecting the saints.

On Monday evening, the 8th inst., a very successful social was held in Cobden Hall, Nottingham, in honor of Elder Edward Lublin, who is about to return home, after having faithfully performed missionary duties in this land for the past twenty-six months; and also Brother Henry Taylor and Henry Doubleday and families, who will soon gather with the saints in Zion. Many friends and investigators were present, a number of whom contributed freely towards making the entertainment a success. A very enjoyable time was spent.

On Saturday, February 27th, 1909, the saints of the Hyde branch (Manchester conference) held a very successful social. Refreshments were served, and an interesting program of songs, recitations, gramaphone selections, and a dialogue was rendered. The proceeds of the social, amounting to over £2, were donated to aid in the erection of the new church at Oldham.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VII.—Removal of the Church to Ohio.

Textbook: One Hundred Years of Mormonism (Evans), pp. 121-34.

References: History of the Church, vol. 1., pp. 118, 128, 125-6, (footnote); Pratt's Autobiography, pp. 49-54; History of the Prophet Joseph—Lucy Smith, pp. 174-84; Roberts' Missouri Persecutions, pp. 26, 27.

I. The Lamanite Mission.

1. Its beginnings (Book of Mormon, II. Nephi, 30: 3:6; Ether 13: 8).
2. Missionaries called (Doc. and Cov. 28: 8; also 30: 5; and Section 32).

3. The Mission in Ohio. (a) The journey thither. (b) At Mentor—Sidney Rigdon converted. (c) At Kirtland—branch organized. (d) Fifty miles west of Kirtland.

II. The Removal of the Church.

1. Rigdon and Partridge visit the Prophet.
2. Commandment to gather in Ohio. (Doc. and Cov. 37: 3.)
3. Joseph goes to Kirtland.
4. The saints generally move to Ohio.

III. Reasons for the Westward Movement.

1. Reasons sometimes given as lying in (a) Cowardice in the leader. (b) Love of ignorance and seclusion.
2. The true explanation lies in (a) The larger field for the development of the Church in the West. The surface reason, of course, is, that the Lord commanded the removal.

IV. The New Home.

1. Description of Kirtland and vicinity.
2. Other places in northeastern Ohio: (a) Mentor. (b) Thompson. (c) Hiram. (d) Orange, Cuyahoga Co. (e) Amherst, Loraine Co.
3. Preparative work in Ohio. (Campbellite faith.) (a) Beginings of the movement. (b) Fundamental teachings. (So far at least as to furnish a preparation for receiving the gospel.)
   (1.) Teachings regarding interpretation of the scriptures.
   (2.) Ideas concerning faith, repentance, and baptism.

Note: It should be noted that this is the first intimation we have of the gathering and likewise of the idea of the Westward movement of the Church.

CONTENTS:

Terrible Results Through Disobedience 161
Disgraceful Conduct Towards Missionaries in Ireland 163
Minutes of the Birmingham Conference 165
Poetry: Another Door... 167
Editorials: Individual Effort and Individual Reward 168
Once Again 171
Conference Appointments 172
From the Mission Field 172
Sunday School Lesson for Theological Department 175

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